

THE
Court and Country,
OR

A Briefe Discourse betweene the
Courtier and Country-man:
*of the Manner, Nature, and Condi-
tion of their liues.*

*Dialogue-wise set downe betwixt a
Courtier and Country-man.*

Contayning many Delectable and Pithy
Sayings, worthy Observation.

Also, necessary Notes for a COVRTIER.

Written by N. B. Gent.



LONDON

Printed by G. ELD for Iohn Wright, and are to
be Sold at his Shoppe at the Signe of the Bible
without Newgate.

1618.

THE COURT AND COUNTRY

OR

A Brief Discourse between the
Court and Countryman;
of the Manners, Names, and Con-
dition of their times.

Dialogues as if between a
Courtier and Countryman.

Containing many Delicacies and
Curiosities of the Times.

Also, necessary Notes for a COURTIER.

Written by M. B. Gent.



Printed by G. B. and for J. W. and are to
be sold at the Shop of the Sign of the Bible
without Newgate
1688

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betweene a Courtier and a Country-man:

Contayning the manner and condition of their liues, with many
Delectable and Pithy Sayings worthy obseruation.

Also, necessary Notes for a COVRTIER.

Written by N. B. Gent.

The Country-man.



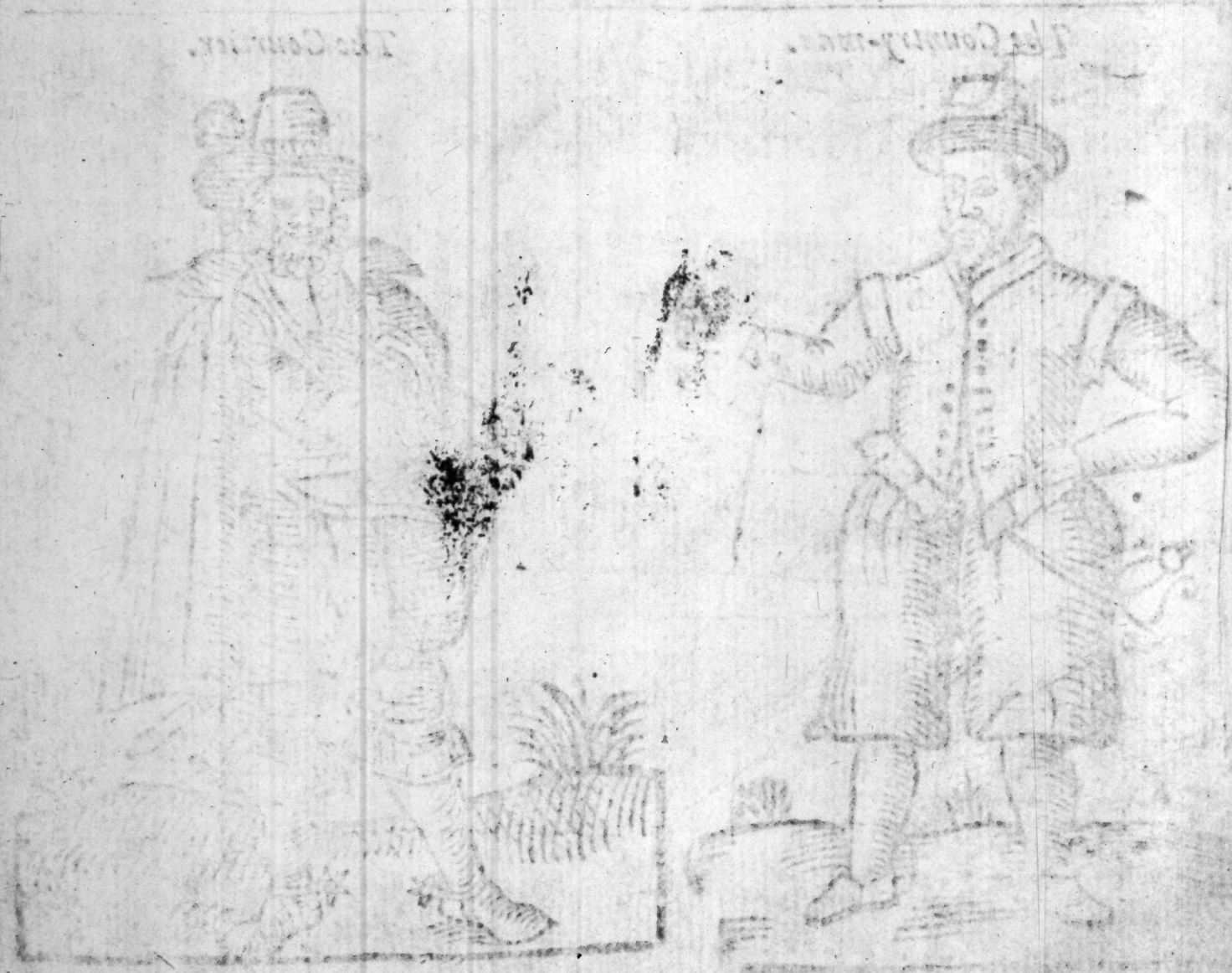
The Courtier.



LONDON, Printed by G. E. L. D. for Iohn Wright, and are to be sold at his shop
at the Signe of the Bible without Newgate. 1618.

THE COURT AND COUNTRY
 OR
 A BRIEF DISCOURSE
 between a Countryman and a Countryman
 containing the manner and condition of their lives, with many
 Delightful and Fitting Sayings worthy observation.
 Also, necessary Notes for a COURTIER.

Written by M. B. Gent.



Printed by W. B. for J. Sturges, at the Sign of the Anchor, in St. Dunstons Church-yard, 1683.



To the Worshipfull and worthy
Knight, the fauourer of all good

Vertues and Studies, Sir STEPHEN

POLL, of Blackmoore in Essex; and

to his worthy Lady, Health, Honour,
and eternall Happinesse.

Worthy KNIGHT,

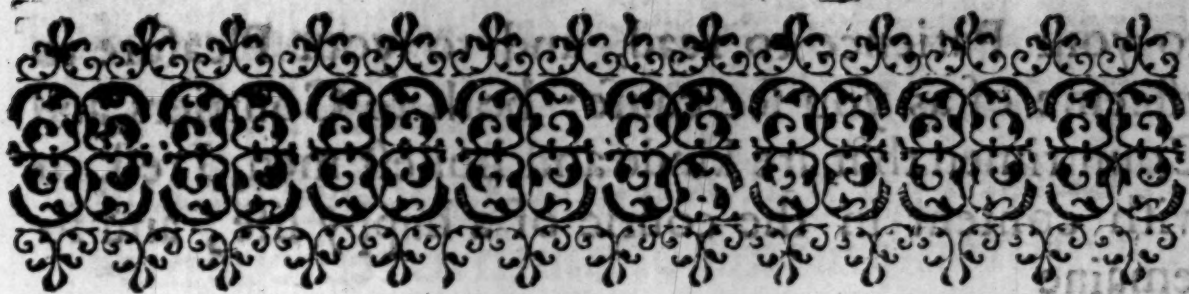
BEing well acquainted with your true knowledge of the Honour of the Court, and the Pleasure of the Countrey: your iudiciall Obseruation in your Trauels abroad, and your sweet retyred Life at home: Finding my Seruice indebted to many of your vnderferued bountifull Fauours, and willing, in some fruites of my Labour, to shewe the thankfulnessse of my Loue, I haue aduentured to present your Patience with a short Discourse, in the manner of a *Dialogue*, betweene a Courtier and a Countriman, touching the Liues of either: What Matter of worth is in it I will leaue to your discretion to consider of,

The Epistle Dedicatory.

with my bounden Service to the honour of
your Commaund, hoping that either heere or
in the Country it will be a pretty passage of idle
time, with some matter of mirth to remoue me-
lancholy. And so in Prayer for your health,
and your good Ladies, to whom, with
your selfe, Dedicating this
short Dialogue, I rest

Yours, humbly deuoted to be Commaunded

NICH. BRETON.



To the R E A D E R.

AMong many Passages that I haue met with in the world, it was my hap of late to light on a kinde Controuerfie betweene two Kinsmen, a Courtier and a Countryman, who meeting together vpon a time, fell to perswading one another from their courses of Life; the Courtier would faine haue drawne the Countryman to the Court, and the Countryman the Courtier to the Country. The reasons for their delights, and loue to their manner of liues, I haue set downe as I found them; but whatsoeuer they alledged for their contentments, it seemed they were resolved vpon their Courses, for in the end they left where they begunne, euery man to his owne humour, and so brake off. Now what Profit or Pleasure may arise by the reading of them, I referre to their discretion that can best make vse of them. Matter of state is not here medled with; scurrillity heere is none: no taxing of any Person, nor offence iustly to any whosoever. But passages of witte, without the malice of any euill minde. And in summe, matter of good substance, and mirth enough to driue away a great deale of melancholy: and so leauing it

To the Reader.

to your Patience to read, and to your Pleasure to
esteem of as you see cause: both to Courtiers and
Countrimen that are kinde and honest men, I rest, to
wish content in the course of a happy life, and so
remaine

Your well wishing Countryman

N. B.

Among many Passages that I have met with
in the world, it was my hap of late to light
on a kinde Contrivance betwixt two
Kindred, a Courtier and a Countryman,
who meeting together upon a time, fell to
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The COVRTIER AND

The COUNTRYMAN.

COVRTIER.



COUNTRYMAN, Well met; I see you are still for the Country, your habite, your countenance, your footing, and your carriage doe all plainly shew you are no changeling, but euery day alike, one, and the same.

COUNTRY-MAN. I am so indeede, and wish that you were so too; for then should

you not be so great an eye-soze to your friends, nor such an enemy to your selfe: for, I feare the place you liue in is more costly then profitable; where, for one that goes by the weather, a number goe downe the winde, and perhaps the place not so truly full of delight as the passage through a meaner compasse.

COVRT. Oh Cousin, you cannot but confesse that blinde men can iudge no colours, and you that liue plodding to purchase a pudding, cannot but distast any meat that may compare with it, though in many degrees of goodnes it excéde it: for, should I tell you truly what I know of it, you would soon after your opinion to a point of better iudgment. Oh, the gallant life of the Court, where so many are the choices of contentment, as if on earth it were the Paradise of the world, the maiesty of the Soueraigne, the wildome of the Councell, the honour of the Lords, the beauty of the Ladies, the care of the Officers, the courtsey of the Gentlemen, the diuine Ser-

The Courtier and the Country-man.

uite in the Morning and Evening, the witty, learned, noble, and pleasant discourses all day, the variety of wits, with the depth of iudgments, the dainty fare, sweetly dressed and neatly serued, the delicate wines and rare fruites, with excellent Musique and admirable Voyces, Maskes and Playes, Danc- ing and Kiding; deuersity of games, delightfull to the Gam- sters purposes; and Riddles, Questions and Answers; Po- ems, Histories, and strange Inuentions of Witt, to startle the Braine of a good vnderstanding: rich Apparell, precious Jewells, fine proportions, and high Spirits, Princely Coach- es, stately Horses, royall Buildings and rare Architecture, sweete Creatures and ciuill Behanour: and in the course of Loue such carriage of content, as so lulles the Spirit in the lap of pleasure, that if I should talke of the praise of it all day, I should be short of the worth of it at night.

COUNT. And there withall you wak't: or else you are like a Musitian that onely playes vpon one string: but, touch the Basse, with the Treble, the Meane, with the Counter Te- nor, and then see how the strings will agree together, and whether the Voyces doe not rather saine then sing plaine, for feare the Ditty may disgrace the Note, and so the Musicke be not worth the hearing: But if all be as you say, yet take the Evening with the Morning, and all the weeke with the holy- day, the sorrow with the sweet, and the cost with the pleasure, and tell me then if once in seauen yeares, when your state is weakened and your Land wasted, your Woods vntimberd, your Pastures vnstozed, and your Houses decayed; then tell me whether you find the prouerbe true, of the Courtier young and old: though sometime a Well-weether may bee fat, when many a better sheepe cannot hit on so good a feeding. But since you speake so scornefully of the Country life, if you were or could be so happy as to apprehend the true content in the course of it, you would shake the head, and sigh from the heart to be so long from the knowledg of it, and neuer be at rest till you were gotten to it. Oh, the sweete of the Country life, in which are so many and so true varieties of pleasures as keeps the spirit euer waking, and the senses euer working for the fall

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full content of the whole Creature, in so much that if there may be a simlie of heauen vpon earth, it is onely in the precinct of the Country passage, where both nature and reason behold and enuy that satiety of pleasure that is not easily to be expresse. And to answer directly to some of your points of praise, let me tell you, though we see not our Soueraigne e-very day, yet we pray for him euery hower; and holding our selues vnworthy of his presence, are glad when we may get a sight of his Maiesty.

Now, for Councellores of State, we reuerence their persons, and pray for their liues in their labours for our peace. And for your Lords, we haue Land lords that agree best with our mindes, whom vsing with due reuerence, paying them their rent, and now and then for some small remembrances wee can haue friendly talks withall, and learne good lessons of them for many things to be look't into: And vpon the Bench at a Quarter Sessions, when they giue a charge, heare them speake so wisely, that it would doe ones heart good to heare them: and sometime in the holydayes, when they keepe good houses, make many a good meales meat with them. And in the time of the yeare when the haruest is in, goe a hunting, and hauking, coursing and fishing with them: and sometime to continue good neighbour-hood, meete, and make matches for shooting and bowling with them, when wee exercise the body in plaine dealing, and not the braine in subtle deuice.

Now for your Ladies, wee haue pretty Wenches, that, though they be not proud, yet they thinke their penny good siluer, and if they be faire it is naturall, and hauing their mothers wit they will doe well enough for their fathers vnderstanding. And for your Gentlemen, wee haue good Beomen that vse more courtesey or at least kindnesse then curiosity, more friendship then compliments, and more truth then eloquence: and perhaps I may tell you, I thinke we haue more ancient and true Gentlemen that hold the plough in the field, then you haue in great places that waite with a trencher at a Table; and I haue heard my father say, that I beleene to be true, that a true Gentleman will bee better knowne by his

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inside then his outside, for (as he said) a true Gentleman will be like himselfe, sober, but not proud; liberall, and yet thristy; wise, but not full of words; and better seene in the Law, then be too busie with the lawes; one that feares God, will be true to his King, and well knowes how to liue in the world, and whatsoeuer God sends, hath the grace to be content with it, loues his wife and his childzen, is carefull for his family, is a friend to his neighbour, and no enemy to himselfe: and this (said my father) is indeed the true Gentleman; and for his qualities, if he can speake well, and ride well, and shoote well, and bowle well, wee desire no more of him: but for kissing of the hand, as if hee were licking of his fingers, bending downe the head, as if his neck were out of ioynt; or scratching by the foote, as if he were a Cozne-cutter; or leering aside, like a wench after her swaite-heart; or winking with one eye, as though hee were leuying at a Woodcocke; and such Apish tricks, as came out of the Land of Petito, where a Monkey and a Babone make an Archin Generation: And for telling of tales of the aduenturous Knight & the strang Lady; and for wryting in rime, or talking in prose, with more tongues then teeth in his head, and with that which he brought from beyond the Seas, which he cannot be rid of at home, for swearing and brauing, scoffing and stabbing, with such trickes of the diuels teaching, we allow none of that learning. Now, if you haue any such where you liue I know not, I hope with vs there are none of them, but I am sure, if they come amongst vs, wee desire to be rid of them.

We haue good husbands and honest widdowes, pure Virgins and chaste Bachelors, learned Church men, and ciuill Townes men, holosome fare, full dishes, white bread, and hearty drinke, cleane platters and faire linnen, good company, friendly talke, plaine musique, and a merry song: and so when God is prayled and the people pleased, I thinke there is no course where a man may be better contented. Now, if it bee true (but hope it is not) that I haue heard, that in some such places as you liue in: in the world, a great way hence beyond the Sea, there be certaine people that haue brasen faces, Serpents

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pents tongues, and Eagles clawes, that will intrude into companies, and perswade wickednes, and flatter follies, and catch hold of whatsoener they can light on for the service of lewdnes, eyther money, lands, or leases, or apparell, and euer cramming, and yet euer craning: they are carriers of letters betweene lust and wantonnesse, tellers of old wines tales, and singers of wenching Ballads; sweare and forswear, drinke and gull, laugh, and be fat, and for a little pleasure on earth goe to the Diuell for euer: Now, these in the old time (but now a dayes I hope are out of vse) were called Parasites and Panders, Feasters, or Juglers, much of the nature of Gypsies, cunning as the Diuell to diue into a pocket, or to picke out the bottome of a purse; but I hope they are all dead, or at least you haue few of them about you: if you haue, I know not what vse you can make of them, but I am sure we cannot away with them among vs. I haue heard moreover that you haue among you certain Cues dropers, that are tale carriers, that come among the rooles of Innauers: But for our howses in the Cnuntry, they are so far one from another, that if we catch any of them about vs, wee should carry him befoze the Constable for a Theefe.

But now leauing to speake more of these things: for pleasures, beleue it, we will put you downe a world of steppes; for first of all we rise with the Larke and goe to bed with the Lambe, so that we haue the breake of the day and the brightness of the Sunne to cheere our Spirits in our going to our labours, which many of you barre your selues of, by making day of the night and night of the day, by sleeping after wearines vpon the labour of wantonnes, if not of wickednes, as they which worke all day to bring the Diuel into hell at night, and labour all night for damnation in the morning: such I haue heard of beyond Sea, I pray God you haue none about you: but for vs in the Cnuntry, I assure you wee can abide no such doings: Now for the delight of our eyes, wee haue the May-painting of the earth, with diuers flowers of dainty colours and delicate sweets, we haue the berries, the cherries, the pease and the beanes, the plums and the codlings,

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in the month of June : in July, the peares and the apples, the wheat, the rye, the barley and the oates, the beauty of the wide fields, and the labours with delight and mirth, and merrye cheare at the comming home of the Haruest cart: We haue againe in our woods, the birds singing ; in the pastures the Cowe lowing, the Cucke bleating, & the Foale neighing, which with profit and pleasure makes vs better musique then an idle note and a worse ditty, though I highly doe commend musique, when it is in a right key. Againe, we haue young Rabbits that in a sunny morning sit washing of their faces, whiles as I haue heard beyond the seas there are certaine old Conies, that in their beds sit painting of their faces : wee haue besides Tumblers for our Conies, and Greyhounds for our courses, Hounds for our chases. Haukes of all kinde for the field, and the river, and the wood : so that what can reason conceiue, that nature can desire : but for the delight of both the Country doth afford vs.

Furthermore, at our meetings on the hollydayes betwene our Lads and the Wenches, such true mirth at honest meetings, such dauncing on the greene, in the market horse, or about the May-pole, where the young folkes smiling kisse at euery turning, and the old folkes checking with laughing at their Children, when dauncing for the Garland, playing at Fooleball for a Tansie and a banquet of Cordes and Creame, with a cup of old nappy Ale, matter of small charge, with a little reward of the Piper, after casting of the pes eyes, and faith and troth for a bargaine, clapping of hands, are seales to the truth of hearts, when a payre of Gloues & a handkerchiffe, are as good as the best obligation, with a cappe and a courtsey, hie ye home maides to milking, and so merrily goes the day away. Againe, we haue hay in the barne, horses in the stable, oxen in the stall, sheepe in the pen, hogges in the stie, cozne in the garner, cheese in the loft, milke in the dairie, cream in the pot, butter in the dish, ale in the tub, and Aqua vitæ in the bottle, beefe in the byne, brawne in the sowce, and bacon in the rooste, hearbs in the garden, and water at our doores, whole cloths to our backs, and some money in our cophers, and ha-
uing

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uing all this, if we serue God withall, what in Gods name can we desire to haue moze?

Now, for some of you, a man may take you many times in the nature of blind-men, that you can scarcely see a penny in your purse, and your lands growne so light, that you beare them all on your backes, and your houses so empty that in the cold of winter all the smoake goeth out at one chimney, when, if Bag were not a good dogge, I know not how hee would hold vp his taile: Oh, the fine excuses of wit, or rather folly, late businesse ouer night makes you keepe your beds in the morning, when indeed it is for lacke of meate to dinner, and perhaps no great banquet at Supper, when a Crust and an Orange, a Gallad and a cup of Sack makes a feast for a Bravuo: then after all, a stretch, and a yaine, and a pipe of Tobacco, we are wotes for want of shoes, or else that the garters and the roses are at pawne. Now these are no Courtiers, but hangers on vpon those that sometimes in great places haue an humour to fatten fleas.

Now for he in the Country, wee runne no such courses, but are content with that we haue, and keepe somewhat for a rainy day: loue neither to borrow nor lend, but keepe the stake still vpight, spend as we may spare, and looke to the maine at the yeares end: our meetings are for mirth, and not mischief: and for quarrells we haue none, except the oyle of the malt worke vp into the head and so distemper the braine, that the tongue runne out of order, when a fit of fitticuffs will soone make an end of all matters; so that wee haue pleasure with profit, mirth without madnesse, and loue without dissembling, when the peace of Conscience is an inward Paradise. Now if you can shew any better Cards for the maintaining of your opinion, I pray you heartily let me heare it.

COURT. Oh Cousin, I am sorry to see your simplicity, what a deale of adoe you haue made about nothing: but I see the proverbe holds true in you, He that liues alwayes at home sees nothing but the same, and your education being but according to your disposition, somewhat of the meanest manner of good fashion, your witte rather being all in Coppy-hold

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then in Capite, and your learning but to spell and put together, it were hard for you that neuer studied Astronomy to speake of the nature of the Starres; and therefore I can the better beare with your humour, because it is more naturall then artificiall, yet could I wish you would not so clownifie your wit, as to bury your vnderstanding all vnder a clod of earth: What is man but as a beast, byed like a foze-horse, to goe alwayes right on, and rather draw in a cart, then trot in a better compasse: He vpon basenesse, it is the badge of a Begger: No, let me tell you, if you were or could be acquainted with the life of a Courtier, you would finde such bewitching obiects to the eyes, and rauishing delights of the heart, that you would hold the world as a wilderness to the Palace of a Prince, and life but as a death that hath no tast of Court comforts.

Oh Cousin, wee haue learning in such reuerence, wisdom in such admiration, vertue in such honour, valour in such esteeme, truth in such loue, and loue in so rare account, that there doth almost nothing passe in perfection, y is not followed with great obseruation, wher the fauour of a Prince makes a Begger a petty King, the countenance of a Lord makes a clowne a Gentleman, and the looke of a Lady makes a grone a gay fellow. Oh Cousin, aduancement and contentment are the fruites of Court seruice, and the steps of hope to the state of honour: furthermore, for knowledge, we haue the due consideration of occurrents, the disciphering of Characters, editing of letters, hearing of orations, deliuering of messages, congratulating of Princes, and the forme of ambassages, all which are such delights of the Spirit, as makes a shadow of that man, that hath not a mind from the multitude to looke in to the nature of the Spirits honour.

Furthermore, we haue in Court Officers of care, Orders of discretion, eyes of brightnesse, eares of clearenesse, hearts of purenesse, braines of wisdom, tongues of truth, mindes of noblenesse, and Spirits of goodnesse, which though they bee not in all, yet are they examples for all, and in the worthiest of all. Oh Cousin, to heare a King or Prince speake like a Prophet

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Prophet, a Queene like an Angell, a Councello, like an Oracle, a Lord like a Councello, a Lady like a Queene, a Preacher like an Apostle, and a Courtier like a Preacher: and then to note the maiesty of the greatest, the reuerence of the wisest, the honour of the worthiest, and the loue of the best, to receiue grace from the one, instruction from the other: fauour from one, countenance from another; honour from one, and bounty from an other; kindnes from one, and comfort from another, where, for the good all, loue goeth through all, where exercises of wit are but tryals of vnderstanding, and the properties of speech are the proofes of iudgment: where peace is the practise of power, iustice the grace of wisdom, and mercy the glory of iustice: where time is fitted to his vse, and reason is the gouernour of nature, where priuiledges are protections for the vnwilling offendant, and sanctuaries are the safety of the unhappily distressed: where the name of want hath no note, basenesse no regard, wantonnesse no grace, nor wickednesse entertainment, except the Diuine like an Angell of light come vnsene to the world: where the qualities of vertue are the grace of honour, and the breath of wisdom is the beauty of greatnesse, where art hath rewarde of labour, seruice the regard of duty, nature the affect of reason, and reason the respect of iudgement: where idlenesse is hated, foolishnes derided, wilfulnesse restrayned, and wickednesse banished: where wits refined, braines settled, bodies purged, and spirits purified make a consort of such Creatures as come neere vnto heauenly natures.

Belæue me Cousin, there is no comparison betwene the Court and the Country for the sweets of conceit in an vnderstanding spirit, which can truely apprehend the true natures both of pleasures and profit: Alas, let the Cowe lowe after her Calfe, and the Cuckee bleat after her Lambe, the Ass bray, the Owle sing, and the Dog barke; What musique is in this medley? let ignorance be an enemy to wit, and experience be the Mistres of fooles, the Stockes stand at the Constables doore, and the Gallows stand hard by the high way, What is all this to matter of worth: to see Laddes lift by leaden heeles,
and

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and Wenchcs leare after their Lubbers: to see old folkes play the fooles to laugh at the birds of their owne breed, and the young Colts wighie at their parting with their Fillies, when Madge must home to milking, and Simon must goe serue the beasts: What conceite is in all these courses: but to trouble a good spirit with spending time in idlenes.

Oh Cousin, if thou wert once well entred into the life of a Courtier, thou wouldst neuer more be in loue with the Country, but vse it as a cleane shirt, sometime for a refreshing, though it be farre courser for wearing, and little cleaner then that which you put off. I could say more that might easily perswade you to change your opinion, and alter your affection from the Country to the Court; but I hope this shall suffice, If not, I pray you let me heare you speake to some purpose.

COUNTRY. Say, quoth you, Let me tell you, that all that you hauesaid, or I thinke you can say, doth, no, will worke any more with my witte to incline my humour to your will, then a Pill that lyeth in the Stomake, and more offends nature, then purgeth humour: for, where there is no corruption Physicke hath nothing to worke vpon, except by the trouble of nature, to bring health into sickness: Doe you thinke so much of your strength as to remoue a Bil-stone with your little finger; or are you so perswaded of your wit, that with a word of your mouth you can take away the strength of vnderstanding? No such matter, no hast but good: I pray you giue me leaue a little, and if I speake not to your purpose, I will speake to mine owne: and I will say as one Dante, an Italian Poet once said in an obscure Booke of his, Vnderstand me that can, I vnderstand my selfe: And though my Country booke be written in a rough hand, yet I can read it and picke such matter out of it as shall serue the turne for my instruction. What is here to do in perswading you know not what: to talke you care not how: Is this Court eloquence: Is not the Clowny, syng of wit the Foolisying of vnderstanding: home spunne cloth is not worth the wearing, water is a cold drinke, and knisplenesse is but basenesse, and a Clowne is but a rich Begger. Now truly Cousin, you are quite out: for, let me tell you

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you that good words and good deeds are the best treasurs of good minds, and make the best passages among the best people: and so much for this matter.

Now to answer your proverbs, and as I can remember, most points of your discourses: First, let me tell you, that I hold it better to see something of mine owne at home, then travell so farre that I see nothing of mine owne abroad, for I have heard that rolling stones gather no mosse: And for my education, if it hath bene simple, and my disposition not subtile, If I be not fashioned according to the world, I shall bee the fitter for heauen: And for my wit, to deale truely with you, I had rather hold it in a Coppy of a good Tenure, then by the title of an idle braine, to keepe a fooles head in Free-hold.

Now for my learning, I hold it better to spell and put together, then to spoile and put asunder: but there are some that in their Child-hood are so long in their home booke, that doe what they can, they will smell of the Baby till they cannot see to read. Now we in the Country beginne and goe forward with our reading in this manner, Christs Crosse be my speed, and the Holy Ghost: for feare the Diuell should be in the letters of the Alphabet, as hee is too often when hee teacheth our fellows play tricks with their Creditors, who in stead of payments, write I O V. and so scosse many an honest man out of his goods.

And againe, when he teacheth travellers that have taken a surfet in the Low-countries to set downe H and O. to expresse the nature of their griefe, and to leass out the time with B and R. or to bite mens good names with those letters to annoyde actions of slander, and when they write you R. and they B. Oh fine knackes of more wit then honesty: But I hope there are none of these among you. But I have heard my father say, that when he was young, hee saw many such in such places as you live in, but it was a great way hence beyond the salt water.

Now for Astronomy, I thinke it be fallen from the height that it was in former time, for Starres were wont to bee in the heavens, now Gallants hang them upon their heeles, so

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bright in their Spurres as if they were all young Phaetons, that would ride Phœbus horses, while the folly of pride should sit in the Chaire of ruine: but let them sit fast when they are vp, least they breake their neckes in their falls.

Now for your Nature and Art, I thinke better of a naturall Art, then an artificiall Nature. And for your Fore-horse pace right on, I hope he is better then a resty Jade that will not stir out of the Stable, or a kicking Curfall that will sette his Wyder beside the Saddle: and better draw soundly in a cart then be lamed in a coach, or be sicke in a Foote-cloth: & better a true trot then a fiding amble: But let these humors passe.

Now for your bewitching objects, I doubt they will make abiects of Subiects, and therefore I loue no such diuelish deuises, when womens eyes will bewitch mens hearts, and the breath of Tongues will poison a mans wits. And for your rauishing delights, it is a word that I well vnderstand not, or at least, as I haue heard, this rauishing is a word that signifieth robbing of wenches of the inner lining of their linnen against their wills, and if it be so, it is a perillous delight that brings a man to the Gallowes, if not to the Duell for a little fit of pleasure: but if there be any better sence in it, I would be glad to vnderstand it, though at this time I care not to be troubled with it.

Now for Princes Pallaces, they are too high buildings for our Bricks, plaine people are content with Cottages, and had rather pay tributes to their maintenance, then haue them too much in our view, for blinding of our eyes with their golden brightnes. Now for life and death, hee that liues at quiet and will not be contented, may change for the worse and repent it, when he cannot helpe it. Oh Cousin, I haue heard my father say, that it is better to sit fast, then to rise and fall, and a great wise man that knew the world to a hayze, would say, that the meane was sure: better be in the middle roome, then either in the Garret or the Sello: and an other of an excellent worlds wit, that ranne the ring with him in the walke of the world, would say, that honour was but ancient riches, and in high places, where frownes are deadly, and fauours

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hours are vncertaine, there was moze feare of the one, then hope of the other; and a laborious weekes wages well payde was better then a yeares hope in paper: and therefore, hee that would leaue possessions for promises, and assurances for hope, were moze full of wit then vnderstanding, and of conceipt then iudgement, for though there is no seruice to the King, nor no fishing to the Sea, yet there are so many suitors for rewards, and so many beaters of the water, that delayes may be cold comforts of long hopes to the one, and the other angle all day and catch a Gudgeon at night: and therefore, though the world be like a Well with two Buckets, that when one falleth another riseth, yet the fall is much swifter then the rising, and good reason, because the one goes downe empty and the other comes vp laden. But to be plaine, I haue so long beene vsed to a quiet life, that I would not leaue it for a world.

Now for your notes of worth that you haue set downe in your Court commendations; I allow that all may bee true, and they that thine in it may thinke well of it, and hold it a kind of heauen vpon earth: but for my selfe, I remember certaine notes that I read in a Booke of my Fathers owne writing that shall goe with me to my graue; there were not many but in my mind to good purpose: as first for greatnes, My minde to me a Kingdome is: so that the quiet of the minde is a greater matter then perhaps many great men possesse: Then for wealth, Godlines is great riches to him that is contect with that hee hath, which many great men sometime perhaps haue lesse then meaner people. Then for a good rule of life; Feare God, and obay the King: which perhaps some doe not so well in the Court as the Country. Then for the course of the Law, Loue God aboue all, and thy neighbour as thy selfe: which if you doe in the Court as wee doe in the Country, Enuy would worke no hatred, nor malice mischief; but loue in all persons would make a pallace, a Paradise, which in the best is moze euident, then in the meanest apprehended: but God, whose loue is the life of all, breed such loue in the liues of all, that peace may euer liue among all.

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Now for learning, what your neede is thereof I know not, but with vs, this is all we goe to schoole for: to read common Prayers at Church, and set downe common prizes at Markets, write a Letter, and make a Bond, set downe the day of our Births, our Marriage day, and make our Wills when we are sicke, for the disposing of our goods when we are dead: these are the chiefe matters that we meddle with, and we find enough to trouble our heads withall; for if the fathers knowe their owne children, wifes their owne husbands from other men, maydens keepe their by your leaues from subtle batches; Farmers know their cattle by the heads, and Shepherds know their sheepe by the bzand, What more learning haue we need of, but that experience will teach vs without booke: We can learne to plough and harrow, sow and reape, plant and prune, thzash and fanne, winnow and grinde, bze and bake, and all without booke, and these are our chiefe buisnesse in the Country: except we be Jary-men to hang a theefe, or speake truth in a mans right, which conscience & experience will teach vs with a little learning, then what should we study for, except it were to talke with the man in the Moone about the course of the Starres? No, Astronomy is too high a reach for our reason: we will rather sit vnder a shady tree in the Sunne to take the benefit of the cold ayre, then lye and stare vpon the Starres to mark their walke in the heauens, while wee lose our wits in the Cloudes: and yet we reuerence learning as well in the Parson of our parish, as our Schoole-master, but chiefly, in our Iustices of peace, for vnder God and the King they beare great sway in the Country: But for great learning, in great matters, and in great places, wee leaue it to great men: If wee liue within the compasse of the Law, serue God and obey our King, and as good Subiects ought to doe, in our duties and our prayers dayly remember him, What neede we more learning?

Now for wisdome, I heard our Parson in our Church read it in the holy Booke of God, That the wisdome of the world is but foolishnes before God: And why then should a man seeke to befoole himselfe before God, with more wit then is necessary

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saye for the knowledge of the world, the wise man must dye as well as the foole, and when all are the Sonnes of Adam, wee haue a faire warning to bee too busie with tasting of the Tree of too much knowledge: I haue read in the Booke of the best wisdome, that the feare of God is the beginning of wisdome, and surely, he that begins his lesson there may continue his learning the better, and come to bee a good Scholler at last. Salomon, the wisest man that euer was, said, that all was vanity and vexation of the Spirit: and why then should a man vex his spirit with seeking to be as wise as a Woodcocke, in beating his braines to get the possession of vanity? And yet I must confesse, that least vanity turne to villanie, it is good that the authority of wisdome haue power to brydle the folly of selfe will: But for the great wisdome of Councellores of State, Judges of Lawes, Gouernours of Citties, Generals of Armies, or such great People in such great places, they go so farre beyond our wits, that wee had rather be obedient to their wills, then enter into the depth of their discretions, and content our selues with that wisdome which is most necessary for vs, to loue God aboue all, & our neighbours as our selues, to rise with the day raies, and goe to bed with a candle, to eat when we are hungry, drinke when wee are thirsty, trauell when we are lusty, and rest when we are weary: feare God, be true to the Crowne, keepe the lawes, pay scot and lot, breed no quarrells, doe no wrongs, and labour all we may to haue peace, both with God and man, speake truth and shame the Diuell, pitch and pay, say and hold, trye and trust, belieue no lies, tell no newes; deceiue not an enemy, nor abuse a friend, make much of a little and more as it may increase: These are the points of wisdome that we runne the course of our Card by.

Now for valour, it is seene best in the best quarrells, and Saint Paul said, that hee had fought the good fight, to fight for the preservation of a state, the person of a King or Prince, to keepe my house from thieues, my children from dogs, and my family from famine, and my faith from fainting in the word of God, this hold we the good fight, and the true valour:

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not to stand upon puntos, not to endure a lye without death, challenge for a frovne, and kill for a fobole word, adventure all for nothing, or perhaps worse then nothing, lose lands, goods, life and soule and all in a murther or a bloody bargaine, to please a Bunke, and to be counted a Captain of the Duels army, or a Gallant of the damned crew, except some few howers before his end, while the worrne of Conscience bites him at the heart, a sparke of grace enter into his soule, and make him at the Gallowes make a repentant rehearsall of a lewd life, and leaue a fayre example at his death to all behoulders, perhaps with these good words at his departing, All yee that heere bee take example to be hang'd by me.

Oh braue valour that makes many a weeping eye, when my mother for my sonne and my sister for my brother, or my wife for my husband, or my father for my daughter, or mine vncle for mine aunt sit and howle like dogs to see the workes of the Duell, in the wicked of the world. Such kinde of valour I haue heard my father say that he hath mark't in some places where he hath trauel'd, I know not where, a great way hence when he was young, where he found among a hellish company of accursed spirits, they were called balliant fellows, that durst say any thing, doe any thing, or be any thing, till they were worse then nothing; durst quarrell with any man, abuse any man, strike any man, kill any man, and care for no man, durst prate, lye, sweare and forswear, scoffe and swagger, drinke and dice, drab and stab, durst be hang'd and damnd for a horrible fit of a franticke humour, and this was their valour: I pray God there be none such among yee where you keepe, I am sure there keepe none such among vs.

Now for truth, I hope there are moze true hearts in the Country then there are tongues in the City in many places, yea, and in greater places then I will speake of, but where they be God blesse them, and where they are not, God send them, and that is all that I say to them: But for ought I see there is so much falshood in the world that I feare there is little truth on the earth: and in great places where protestations are without performances, and excuses are better then lies;
Where

Where is either truth of loue or loue of truth: but a little I thinke, I would there were more: But with vs, truth is so beloued, that a Lye is held little better then a theefe, and it is a lesson we learne our little Childzen, speake truth, tell truth, take heed you lie not, the Diuell is the father of lies, and little better be his Childzen, deale truly with all men, let your tongues and your hearts goe together, Christ is truth, in his holy name be true, euer tell truth and shame the Diuell, be true to God in your beliefe and obedience to his word, be true to your King in the loyalty of your hearts, be true to your wiues in the honesty of your bodies, and be true to your friends in performing your promises: this is the loue we haue to truth, if you haue it so, it is a good blessing of God and makes a happy people.

And for loue, if it bee in the world, I thinke it is in the Country, for where enuy, pride, and malice, and Jealousie makes buzzes in mens braines, what loue can bee in their hearts, howsoeuer it slip from their tongues: No, no; our Turtles euer flie together; our Swannes euer swimme together, and our louers liue and die together. Now if such loue be among you, it is worthy to be much made of; but if you like to day and loath to morrow, if you salone to day and frowne to morrow; if all your loue bee to laugh and lye downe, or to hope of gaine or reward; that is none of our loue: wee loue all goodnes and onely for goodnes: first God, then our selues, then our wiues, and children, then our family, and then our friends: and so hath loue his course in our liues: and therefore if there be any obseruation in affection, I pray you, let it bee rather in the Country then in any place, where faith is not so fast but fancy can alter loue vpon a little humour of dislike.

Now for your fauour, when one Begger growes rich by it, how many rich grow beggers through the hope of fortune: and therefore in my minde, better be Lord ouer a little of a mans owne, then to follow a Lord for the bare name of a Gentleman, and better with a little to bee counted a good man, then with gaping after Gudgeons to be thought, I know not what: Truly Cousin, I thinke euery thing is best in his

stone nature, as one is bred so let him be: for as a Courtier cannot hold the plough, but he will be some sene to be no workman, so a Country-man cannot court it, but hee will shewe in some what from whence he comes.

And for a Ladies looke, I thinke wee haue wenches in the Country that haue as faire eyes as finer creatures, who when they list to looke kindly, will make many glad though few gay fellows. And for apparell, plaine russet is our wearing, while pied coats among vs we account players or foles, except they be better men then the best of our parish, except our Landlords.

Now for preferment and advancement, they be encouragements, to some Spirits that are borne under the climbing climate, but for mine owne part I loue not to play the flye with a Candle, for feare of burning my wings: but will leane the ladder of honour to him that best knowes how to climbe, and to sit fast when he is vp. Now for your Decourments, what are they? but newes, sometime true and sometime false, which when they come to vs they are commonly more costly then comfortable, and therefore wee desire not to trouble our selues. Now for disciphering of Characters, I haue heard my father say in the old time, that they were accounted little better then coniurations, in which were written the names of Diuels: that the Colledge of Hel vsed to coniure vp in the world, and belong'd onely to the study of Sorcerers, Witches, Wisards, and such wicked wretches, as not caring for the plaine word of God, goe with scratches of the Diuels clawes into hell: but how true it is God knoweth: but that this is true every man knoweth that it was a deuile of the Diuell at the first, to put into the head of a deceiuing heart that hauing no true nor plaine meaning in conscience, would write so, that no man should vnderstand him but himselfe, or like himselfe, and onely to hoodwinke the world for looking into his wickednesse: But what is the end of all wily beguily? seeking to deceine other, deceiu'd himselfe most of all: Now letters of darkenes deuised by the Diuell for the followers of his designs in the courses of his deceit: honest men in the Country loue to meddle with no such matters, but so far as
may

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may be to Gods glory and the good of a State, to find out the plots, and to prevent the mischief of a villanie, being done in Gods holy name and by his grace, I hold it a fine quality to decipher a Character, and lay open a knave: But for vs in the Country, wee loue no such braine-labours as may bring our wits into such a wood, that we know not how to get out of it. Now for enditing of Letters: Alas, what neede wee much adoe about a little matter: If we can write, wee commonly begin and end much after one manner: Trusting in God you are in good health, with all our friends: and so to the matter, either to borrow, or to pay, or to know the price of your Cattell, or for a merry meeting, or I thanke you for my good cheere. And so with my hearty commendations, I commit you to God. From my house such a day. Your louing friend to his power. And then seale vp the paper, and write on the outside: To my louing Cousin, Neighbour, or Friend, at his house in such a place, with speed, if the time require, and so no more adoe: Except it bee a Loue Letter, and then a few idle words of

Sweete heart, I commend me vnto you, and haue beene as good as my promise, and haue sent you a paire of gloues by Meg your Brothers best beloued, and vpon Friday (God willing) I will meete you at the Market, and wee will be merry, and talke further of the matter, and if you be as I am, say and hold, I know my portion, and when yours is put to it wee shall liue the better: And so, keeping your Handkerchiffe neere my heart: till I see you, I rest

Yours during life in true loue

W.T.

Now for your Stiles of honour and worship to this Lord and that Lady on the outside, and a deale of humility and ceremony on the inside, me thinkes it is a wearying of the minde before you come to the matter: And as I remember a great wise man that would dispatch many matters in little time,

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would

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would thus euer read Letters, in the beginning two words for the stile, and other two at the end for the conclusion, so noting the treble aboue, and the base beneath, he would soone in the middell find the substance of the Musique: and to tell truth, few words and plaine, and to the purpose, is better for our vnderstanding, then to goe about with words to tell a long tale to little end.

Now if we cannot write, we haue the Clerke of the church, or the Scholemaster of the towne to helpe vs, who for our plaine matters will serue our turnes wel enough, and therefore what neede wee trouble our heads with enditing of Letters?

Now, for Orations, they are fittest for Schollers to allure an audience to attendance: but for vs, we haue more vse of our hands to worke for our linings, then of our eares to heare the sound of a little breath, yet I allow it among you in such places, as you line in: but where truth is the best eloquence, we make but two words to a bargaine, and therefore for your long discourses, we desire not to be wearied with them, but will leaue them to you that haue more vse of them, and haue time to hearken to them.

Now for your Messages, alas, cannot we giue a Cap and make a Legge to our betters, and deliuer our minds in few words, without we learne to looke downe as though we were seeking of a Rabbits nest, or that we had committed some such fault that we were ashamed to shew our faces, or make a long congie as though we were making preparation to a Galliard, when if a foote slip we may haue a disgrace in the fall; and if a word be misplaced, it is halfe a marring to all the matter: and therefore for messages, our matters being not great, small instructiōs wil serue our turnes for the deliuey of our minds.

Now for congratulating of Princes, God blesse them, they are too great men for vs, more then to pray for them; and their matters too high for our reason to reach after: it is enough for vs to giue a Cake for a Pudding, and a pint of Wine for a pottle of Beere: and when wee kill Hogs to send our Children to our neighbours with these messages, My Father and my Mother haue sent you a Pudding and a Chine,
and

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and desires you when you kill your hogges you will send him as good againe. Now for great folkes, they haue such great choyce of presents, and of such great charge, and such great care in the deliury of them, that (Lord haue mercy vpon vs) wee in the country cannot tell what to say vnto them, but, God blesse them that haue them, and much good may they doe them.

Now for Ambassages and Ambassadors, wee know not what the word meanes, and therefore little care to be troubled with the men; for when we heare of any man that comes from a strange Country, wee say, I pray God he comes for good, and then hee is the better welcome: Tush, talke to vs of a Basket or a Basket-maker, and not of an Ambassador nor Ambassages; but make your selues, that best know the meaning of them, the best vse you can of them; for vs, wee care not to looke after them, more then to pray for them, that as they doe, or as they meane, so God blesse them.

Now for your Officers, their charge is so great, that wee desire not their places, for we hold a priuate quiet better then a publike trouble; and a cleane conscience worth a world of wealth: Now for your Orders, perhaps your need of them is great, where disorders may be grieuous: for vs in the Country, we haue few, but in the Churches for our Seates, and at our meetings for our places, where, when Maister Justice, and the high Constables are set, honest men, like good fellows will sit together; except at a Sessions or an Assise wee bee called vpon a Jury, then as it pleaseth the Clerk of the Peace, set one afore another: and therefore for orders what neede we trouble our selues with other then we are vsd vnto? I remember I haue heard my father tell of a world of orders hee had seene in diuers places, where he had traueled, where right good Gentlemen, that had followed great Lords and Ladies had enough to doe to study orders in their Service: a Trencher must not be laid, nor a Napkin folded out of order; a dish set downe out of order, A Capon carued, nor a Rabbet unlaced out of order; a Goose broken vp, nor a Pasty cut vp out of order; a Glasse filled, nor a Cup vncouered nor deliuered out

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of order; you must not stand, speake, nor looke out of order: which were such a busines for vs to goe about, that we should be all out of time ere we should get into any good order: but in that there is difference of places, and euery one must haue their due, it is meete for good manners to keepe the rules of good orders: But how much more at rest are we in the Country that are not troubled with these duties:

Now for your eyes of brightnesse, I feare you are not troubled with too many of them; late sitting vp, long watching, and night busines, as writings, readings, casting vp of accounts, long watchings, and suchlike other busines; besides gaming, playing at Cards, Tables, and Dice, or such sports as spend time, are all dangerous for weake sights, and make a world of sore eies: But as you said, some of the best sort are wiser in their actions, and more temperate in their motions, and therefore keep their sights in more perfection; which may be examples to others, if they haue the grace to follow them: But for our eies, if we do not hurt them with a stripe of a twig in the wood, a flye in the ayre, or a mote in the Sunne, our eyes are as bright as chrystall, so that we can see the least thing that may doe vs good; and if we can see the Sunne in the morning and the Moone at night, see our Cattell in our pastures, our sheepe in the Common, our Coyne in the fields, our houses in repaire, and our money in our purses, our meate on our tables, and our wines with our Children, and looke vp to heauen, and giue God thanks for all, wee seeke no better sight.

Now for the cleannes of your hands, I feare that now and then some of ye haue your hands so troubled with an itch, that you must haue themointed with the oyle of gold, before you can fall to any good worke: and some of yee, that though your wits haue good intentions, yet you cannot write without a golden pen, which indeede, best fits a fine hand. But for vs in the Country, when we haue washed our hands, after no foule worke, nor handling any vnwholesome thing, wee neede no little Forks to make hay with our mouths, to throw our meat into them.

Now

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Now for the purenes of your hearts; except Kings, Quéenes and Princes, and such 'great persons, make no comparison with Country people, where yea and na are our words of truth; faith and troth are our bonds of love, plaine dealing, passages of honesty; and kinde thanks continues good neighbour-hood: A lyer is hated, a scoffer scorned, a spend-thrift derided, and a miser not beloved: a Swaggerer imprisoned, a Drunkard punished, and a Jugler whipped, and a Thiefe hanged, for our hearts will harbour no such Guests: And for love, two eyes and one heart, two hands and one body, two lovers and one love ties a knot of such truth as nought but death can vndoe.

Now for braines of Wisdome, I thinke hee is wiser that keepes his owne, and spends no more then needs, then hee that spends much in hope of a little, and yet may hap lose that too at last. Now for tongues of truth, let me tell you, sayre words make foles faine, and Court holy-water will scarce wash a foule shirt cleane, except it come from such a Fountaine, as every man must not dip his finger in: But Cousin, when hearts and hands goe together, words and dedes goe together; these are the tongues that will not faulter in their tales, but tell truth in the face of the wide world; and therefore excepting the best that may bee examples to the rest, I thinke, if truth be any where, she is in the Country.

Now for the noblenesse of minds; it fitteth the persons in their places: but for us in the Country, wee had rather haue old Nobles in our purses, then a bare name of noble without Nobles: the reason may be that we doe not know the nature of noblenes so well as wee doe of Nobles, and therefore wee heare onely so much of the cost of it, that we haue no heart to looke after it; but where it is truly we honour it, and say, God blesse them that haue it; and if they be worthy of it well may they keepe it, and that is all that I say to it.

Now to spirits of goodnes, alas, there is not one in the world; Christ Iesus our Saviour said so, There is noae good but God: and if there be any on the earth, I thinke a good beliefe and a good life doth best expresse the nature of it.

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To conclude with Vertue, in which you lay by all the treasures of life, I doubt not it is in the best, I would it were so in all with you, but bee it where it pleaseth God to send it once, I verily belieue it to bee as truly in the Country as in places of higher compasse: and by your leaue, let me tell you of a Riddle of my fathers one writing, touching that rare and pretious Jewell.

*There is a secret few doe knowe,
And doth in speciall places grow,
A rich mans praise, a poore mans wealth,
A weake mans strength, a sicke mans health;
A Ladyes beauty, a Lords blisse,
A matchlesse Jewell where it is:
And makes where it is truly seene,
A gracious King, and glorious Queene.*

And this said he, is vertue, which though he vnderstood in the Court, yet he made vse of it in the Country. Now therefore good Cousin, be content with your humour, and let me alone with mine, I thinke I haue answered all your positions: and let me tell you, whatsoeuer you say, I verily belieue that ere you die, I shall finde you rather in the roole of peace in the Country, then in the tryall of patience in the Court, except the heauens highest Grace, and vnder heauen our earths highest Honour, make you happier in their fauours then the whole world else can make you. And now, what say you further vnto mee.

COURT. I say this to you, kind Cousin, that your Fathers lessons haue made you better learned then I looked for, but yet let me tell you, had you seene but one of our shewes in our Triumphs heard one of our Songs on our sollemne dayes, and tasted one of our dishes, in our sollemne feasts, you would neuer looke more on a May-game, listen more to a leazy Ballad, nor ever be in loue with beefe and pudding.

COUNT. Oh Cousin stay the Bells, I thinke you are de-
ceiued, for it may be that at one of these shewes, I might
see

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See the fruites of my labours and my poore Neighbours, flong away in gaudes and feathers; and perhaps haue a proud humour, with to be as wise as they that were no wiser then they should bee: and therefore I thinke, better tarry at home then trauell abroad to no better purpose.

Now for Songs, a plaine ditty well expressed, is better with vs, then a fine conceit, as faigned in the voyce as the matter. Now for your dishes of meat, I will tell you, I heard my father once report it for a truth, that a great man who liued where you liue, sent him for a great dainty a Porpouse Pye or two cold: which taking very thankfully, and causing the Messenger to stay dinner with him, he cut one of them by, and very nicely taking out a peece of it, gaue it to my Mother, which she no sooner had in her mouth, but it had like to haue marred all with her stomacke, but shee quickly conueyed it all vnder boord, which my Father seeing, said, why how now wife? What? doe you loue no good meate? yes (quoth she) but I pray you tast of it your selfe: which he no sooner did, but he made as much hast out of his mouth with it as she did, then did the Childzen likewise the same, and the Seruants being by, their Master offered ech one a peece of it, no sooner tasted of it, but they did so spit and spatter, as if they had bene poisoned; then he gaue a peece to his Dogge, which smelt to it, and left it: by and by after came in a Miller and his Dogge, to whom my Father in like manner offered a peece, but neither man nor dog would eate of it: whereupon my Father heartily laughing, with thanks to his great Lord for his kinde token, sent one of them backe againe to him with this message, Commend me, I pray you, to my good Lord, and tell him I heartily thanke his honour, and tell him, if either my selfe, or my wife, or my childzen, or my seruants, or my dog, or the Miller, or his dogge, would haue eaten of it, I would neuer haue sent one bit backe againe to him of it: but it may bee that it is moze wholesome then toothsome, and hee may make a better friend with it: so, paying the messenger for his paines, sent him away with his message, which was no sooner deliuered, but his Lord heartily laughed at it: This was one

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of your fine dishes. Another, a great Lady sent him, which was a little Barrell of Caviary, which was no sooner opened and tasted, but quickly made up againe, was sent backe with this message. Commend me to my good Lady, and thanke her honour, and tell her we haue blacke Sope enough already; but if it be any better thing, I beseech her Ladyship to bestow it vpon a better friend, that can better tell how to vse it. Now if such be your fine dishes, I pray you let me alone with my Country fare. And now, what say you else vnto mee.

COURT. I say this, that Nature is no botcher, and there is no washing of a blacke Moore, except it bee from a little dirty sweat: the Oxe will weare no Socks, howsoeuer his feete carry their sauour: and Diogenes would bee a Dog, though Alexander would giue him a kingdome: and therefore though you are my kinsman, I see it is more in name then in nature: thy breath smells all of Carlike, and thy meat tastes all of mam-maday pudding, which breaking at both ends, the stuffing runnes about the Pot: And since I see thou art like a Millstone that will not easily bee stirred, I will leaue thee to thy folly till I finde thee in a better humour, for I see the Musique of thy minde hangeth all vpon the base string. Farewell.

COUNTRY. Stay soft a while, let me not be in your debt, for an ill word or two: I see truth is no lyer; all in the Court are not Courtiers, nor euery man that hath witte is not truly wise; for then no man would spend breath to no purpose: an Oxe foot may bee sweeter then a Cods head, when Sockes may bee but saueguards for bare toes in broken stockings: Carlike hath bene in more grace then Tobacco, and is yet in the Country: With them that loue meate better then smooke. Diogenes is dead, and Alexander is in his graue; and better bee a manish Dogge then a dogged man: And if your good will be to your good words, you are more like a stranger then a kinsman. And for my pudding, I belicue it will proue better then a Tobacco pipe: so, rather desirous to be a Millstone, not to stirre at euery motion, then a feather in a Weather-cocke, to turne with euery gayle of winde, I will pray for your better wit, then you haue shottone in a selfe wild humour,
and

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and so till I finde you in more patience and lesse passion, I will leave you till wee meeete againe, hoping that you will bee as I am, and will be a friend, to forget all ill humours, and ready to requite all kindneses.

COURTIER, So will I, and so, Farewell.

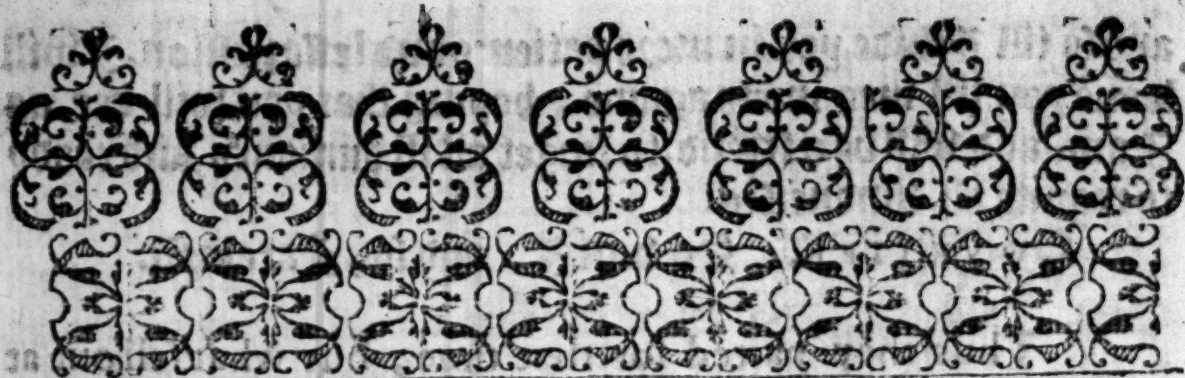
Thus they parted for that time, but what fell out at their next meeting: as you like of this, you shall heare more hereafter,

FINIS.



©

Necessary



Necessary Notes for a Courtier

Question.

What is a Courtier?



Answer. An Attendant upon Majesty, a companion of Nobility, a friend to Vertue, and a hope of honour.

Quest. What things are chiefly to be required in a Courtier?

A. Two.

Q. What are they?

A. A good body, and a good minde.

Q. How are they to be vsed?

A. In humillity and ciuillity.

Q. To whom?

A. The first vnto God; the second to man.

Q. What are the proofes of a good mind?

A. Loue of goodnesse, and feare of greatnesse.

Q. What are the tokens of a good body?

A. Ability and agility.

Q. What preserues a good minde in goodnesse?

A. Prayer and Charity.

Q. And what keeps the body in strength?

A. Continence and exercise.

Q. What is the chiefe grace of a Courtier?

A. The

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- A. The feare of God, and the fauour of a King.
- Q. What is the Honour of a Courtier?
- A. The loue of vertue.
- Q. What is the wealth of a Courtier?
- A. The loue a King.
- Q. What is the charge of a Courtier?
- A. Truth in Religion, care in his Service, loue to his Ma-
ster, and secrecy in his trust.
- Q. What is the care of a Courtier?
- A. To deserue well, to keepe well, to liue well, and to dye
well.
- Q. What qualities are chiefly required in a Courtier?
- A. Wisdome, Valour, Learning, and Bounty.
- Q. What learning is most fit for a Courtier?
- A. Diuinity, Philosophy, Policy, and History.
- Q. What are the Ornaments of a Courtier?
- A. Variety of Languages, obseruation of Trauels, experie-
nce of Affaires, and the vse of Understanding.
- Q. What is a Courtier most to take heed of?
- A. Enuious Ambition, malicious Faction, palpable Flatter-
ry, and base Pandarisme.
- Q. What is a Courtier chiefly to take note of?
- A. The disposition of the best, the words of the wisest, the
actions of the noblest, and the carriage of the fairest.
- Q. What things chiefly is a Courtier to be charie of?
- A. His tongue and his hand, his purse and his midle finger.
- Q. What conuersation is fittest for a Courtier?
- A. Wise wits, noble spirits, faire eyes, and true hearts.
- Q. How should a Courtier hope of aduancement?
- A. With prayer to God, diligence in his service, respect of
persons, and iudgment in affections.
- Q. What discourses are fittest for a Courtier?
- A. Admiration of wisdome, desert of honour, truth of valour,
and life of loue.
- Q. What friends are fittest for a Courtier?
- A. The wise and the wealthy, the valiant and the honest.

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- Q.** What seruants are fittest for a Courtier?
A. The expert, the faithfull, the diligent and the carefull.
- Q.** What is the true valour in a Courtier?
A. To feare no fortune, to be patient in aduersity, to master affections, and to forgive offenders.
- Q.** What are the follies in a Courtier?
A. Vaine discourses, idle complements, apish fancies, and superfluous expences.
- Q.** What are most dangerous in a Courtier?
A. To bee inquisitiue of Occurrents, to reueale Secrets, to scozne Counsaile, and to murmur at Superiority.
- Q.** What things are most profitable to a Courtier?
A. A sharpe wit and a quicke apprehension, a smoth speech, and a sound memory.
- Q.** What should a Courtier chiefly obserue in a King?
A. His wisdom, his valour, his disposition, and affection.
- Q.** What in a Councillor?
A. His religion, his reason, his care, and his iudgment.
- Q.** What in a Lord?
A. His title, his worthines, his spirit, and his carriage.
- Q.** What in a Lady?
A. Her beauty, her portion, her parentage, and her disposition.
- Q.** What in an Officer?
A. His knowledge, his care, his diligence, and his conscience.
- Q.** What time is best spent in a Courtier?
A. In prayer, in study, in graue discourse, and in good exercise.
- Q.** And what time is worse spent?
A. In deuising of fashions, in fitting of fancies, in faining of Loue, and in honouring vnworthines.
- Q.** What is commendable in a Courtier?
A. Concealing of discontentments, mitigating of passions, affability in speech, and courtesie in behauiour.
- Q.** What most delighteth a Ladies eye in a Courtier?

A. Great

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A. **Best apparell, wise speech, to mannage a Horse well, to dance well.**

Q. **What most contenteth a King in a Courtier?**

A. **Religious valour, reuerent audacity, humble loue, and faithfull service.**

Q. **What is most troublesome to the minde of a Courtier?**

A. **Conscience and patience, continence and abstinence.**

Q. **What are most grievous to a Courtier?**

A. **The frowne of a King, the displeasure of a Lady, the fall of honour, and the want of wealth.**

Q. **What friend shall a Courtier most rely vpon?**

A. **His God, his King, his wit, and his purse.**

Q. **What foes should a Courtier most stand in feare of?**

A. **Wanton eyes, glib tongues, hollow hearts, and irreligious spirits.**

Q. **What things are necessary for a Courtier to haue euer in memory?**

A. **Temperate speeches, moderate actions, deliberate inuentions, and discreete resolutions.**

Q. **What delights are most fit for a Courtier?**

A. **Riding and Tilting, hunting and hauking.**

Q. **What is most comely in a Courtier?**

A. **A stayed eye, a faire hand, a straight body, and a good legge.**

Q. **What should be hated of a Courtier?**

A. **Rudenes and basenes, sloathfulnesse and slouenlinesse.**

Q. **What speciall seruants of name are most fit for a Courtier?**

A. **A Barbour for his Chamber, a Taylor for his Wardrobe, a Grooms for his Stable, and a Foote-man for his Message.**

Q. **What is the hapinesse of a Courtier?**

A. **To feare God, to haue the fauour of a King, to be able to lend, and to haue no neede to borrow.**

Q. **What is the shame of a Courtier?**

A. **To take much and giue nothing, to borrow much and lend nothing, to promise much and perforce nothing, and to**

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owe much and pay nothing.

Q. VVhat should a Courtier be alwaies iealous of?

A. Insinuating spirits, intruding toits, alluring eyes, and
illuding tongues.

Q. VVhat is the life of a Courtier?

A. The labour of pleasure, the aspiring to greatnes, the ease
of nature, and the commaund of reason.

Q. VVhat is the fame of a Courtier?

A. A cleare conscience, and a free spirit, an innocent heart,
and a bountifull hand.

FINIS.



